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766 name were taken to the usual place, where they were placed on a scaffold or interred, according to the parents' preference.

775 The Mandan believed that there was a Baby Hill near Fort Clark, another near the Heart River, and a third near Dickinson which had interiors like an earth lodge, in which an old man cared for them. If a child died before being named, it returned to the Baby Hill. People claimed to have seen baby tracks on the tops and sides of these hills. It was believed that the spirits in the hill near the Heart River came north when the Mandan [842] came north. If a woman had been married a number of years and was childless, desiring a child, she would go to one of these hills to pray for one. Those wanting a daughter brought girl's clothing and a ball; for a son she brought a small bow and arrow. The Mandan believed in rebirth. Calf Woman's grandfather said he was one who had been reborn. One of her grandchildren had a spot on her hip, and it was thought she was one who had lived before. It was believed that children choose the mother they want and that a child resembling a sibling who had died was the reincarnation of the other child. The Mandan cite numerous instances of culture heroes who selected a mother when desiring to be born into the tribe.

553 A girl usually keeps her first name as long as she lives. If she was sick or unlucky, her parents frequently put up a feast to get a new name for her. If she had grown up, her brothers and sisters helped her prepare a renaming feast.

853 A nursing child frequently developed a sore mouth which interfered with its feeding. In such cases, the parents selected a ● 755 man of the child's father's clan to cure it by piercing the skin of the ceremonial father's leg and permitting the child to suck of his blood. A payment was made to the man selected by the child's clan brothers and sisters.

TRAINING

861 The child's training was both economic and ritualistic and 868 differed according to the sex of the child. A girl was trained in lodge management, household arts, gardening, curing of meat, 562 and certain ritualistic practices, receiving her instruction primarily from the women of the lodge. A boy was taught hunting and fishing and went out while still a boy to help bring meat

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888 561 562 hunting. Women holding rights in the various Holy Women bundles also met whenever a medicine feast was given. Their rights were individually acquired by assisting their husbands or brothers in the bundle purchase. Some of their number were members of the Goose or the White Buffalo Cow societies.

888 562 The older people performed an important role in the ceremonies so long as they were not too feeble to get around. Women who had assisted others at childbirth became doctors after the menopause and could substitute for a man in a great many of the societies. In many ceremonies they were the medium through which the traditions and bundles were transmitted to a legitimate male heir.

888 785 755 Fasting was generally completed by the time one reached fifty years of age. In case of repeated bad luck or failure to attain a definite goal, fasting for short periods was practiced during a ceremony. When an epidemic of sore eyes broke out at Fishhook Village, one old woman fasted to seek relief from her affliction. Since her eye trouble was cleared up shortly afterward, quite a number of middle-aged and old people fasted to cure the ailment. Calf Woman said that more than half of them got relief.

888 431 787 People who were past middle age and who had been relatively successful all their lives would frequently have bad dreams in which they were being killed and cut up by the enemy or were drowning. It was believed that one could forestall this misfortune by giving away all his property. He would call in those who had been successful and were owners of important tribal bundles to give away his property, consisting of robes and bedding, household utensils, dogs, and horses, until the family was utterly destitute. One doing this would walk through the village repeating the dream. When the bad dream failed to materialize within the designated time, such people were said to be holy and as such were called the "protectors of the village." In appreciation of their sacrifices, each household group was expected to contribute something toward their comfort.

888 421 324 The old people had privately owned game pits and were entitled to the animals found in them. According to tradition, before horses were acquired, pits were widely used and owned by households. Ruins of game pits are still to be seen in consider-

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My mother received the right to doctor women having trouble in childbirth, but she never practiced until she was quite an old woman. She learned of a woman that other doctors had given up to die and went to help her. The woman was scarcely alive but still conscious and could talk a little. 844 159

My mother said to her, "I have no great powers, but I am going to do just as I saw in my dream when a young woman." She chewed the black root and blew it over the sick woman and sang the medicine song she heard the old man and woman singing. She asked one of the old women standing near by to bring a stiff feather. Then she lifted the sick woman's head up and opened her mouth. She pressed one knee on the patient's stomach and at the same time pushed the feather down her throat, causing her to strain as in vomiting. This contracted the abdominal muscles, and, the fourth time the feather was pushed down her throat, the child came. My mother did not dream that she should use the feather. It was her own idea. She boiled some of the black root and gave the sick woman the water off of it to drink. She got a good horse, ten blankets, and much calico for doctoring this woman.

My mother turned her doctoring bundle over to me when she was old. The bundle consisted of black root, sage, and the song. She did not have the hide rattle, as it was the man in her dream who held that. I only doctored one woman who was having pains before her child was born. I did just as my mother instructed me to. I went to her lodge, sent everyone out except one woman, the sick one's mother, and made the room dark. I sang the song and blew chewed black root over her. I boiled black root and gave her the water to drink. The child was born before I had time to use the feather. I was paid a fat steer for helping her.

Crows Heart thought that a person rarely called in another to doctor except when the case was serious. People usually depended on their own bundles for protection and recovery from illness or accident. In the case of imbedded arrows, anyone might be asked to help remove them. Arrowheads or bullets imbedded in the flesh of the limbs were usually pressed on through the limb. He cited examples, one when a man doctored his own injuries and one where help was asked of others. 755 752

CROWS HEART'S NARRATIVE OF CHERRY NECKLACE

Once the Mandan went toward Dickinson on their summer buffalo hunt. Nearly one thousand Sioux attacked them, and Poor Bear was shot through the chest so that the bullet come out through his shoulder blade. He bled through his nose and mouth when he was carried into his tepee. He said that when he got his medicine spirit, the Bear, he was promised protection. Although bullets might hit him they could not kill him if he carried out the instructions received in his dream. He asked his wives to bring him wild plums to eat, but there were none because it was early in the summer. Instead they brought him plum leaves and said they were plums. He chewed the leaves and sang his sacred songs. His wives helped him to his feet, and he danced while he sang with the blood flowing from the two wounds. In four days he was able to walk through camp again.

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Another time there was a battle at Like-a-Fishhook Village with the Sioux, and one of the warriors was shot in the abdomen with an arrow. The arrowhead hit a bone so that the shaft came out, leaving the arrow in his body. The man was very sick from the pain. His family called that anyone taking out the metal arrowhead would be paid a buffalo horse, two pack horses, a large tepee of twenty hides, a mule, a dress made of mountain-sheep hide and decorated with five hundred elk teeth, one war bonnet, and a pile of robes and blankets. Nobody came to remove the arrowhead so his wife put a pipe before Cherry Necklace[10] and Rattles Stone Like a Bell, holy men, and asked them to help. Both came to the wounded man's lodge.

Cherry Necklace got his powers years before when away eagle-trapping. He waded into a pond one evening to fast in quest of a god. There he cried all night until nearly morning when a bear came out of the water and led him into his den under the water. The bear showed him how to use medicine roots, gave him a song, and took him to a snake den where the snakes showed him how to poison people. Cherry Necklace always smoked alone, and it was said that anyone coming into his lodge while he smoked was poisoned. Sometimes he smoked with others, but there must be seven in the party. He poisoned through habit, not meanness, and everyone respected and feared him.

Rattles Stone Like a Bell fasted on Eagles Nest Hill[11] southeast of Washburn, and the eagles instructed him to make a holy pipe, and the Crane gave him the power to remove arrowheads and bullets.

Cherry Necklace[12] tried to get the arrowhead first. He thought he ought to put him to sleep, so he smoked his medicine roots, but the injured man was in too great pain to sleep. He thought he would try another way; he would put hot coals on his pipe stem. The bull-snake came out, and he asked the snake to go into the wound, but the snake's jaws were too weak to extract the point, so Cherry Necklace gave up.

Rattles Stone Like a Bell tried. He had two dried crane heads with the lower jaws attached and a stuffed crane. He tied one of the dry heads around the patient's neck and painted his face red. He put the other crane head around his own neck and painted his own face red also. He sang his medicine song which put the wounded man to sleep. While he was singing, the crane came alive and walked around the wounded man. As he was going to sleep, he heard the crane calling "Konix," and the medicine man answering "Konix" from the other side of the room. When he was asleep, the crane walked up to him, stuck his bill in the wound, using his bill as pinchers. After pulling several times, he succeeded in extracting the arrowhead. Matter and blood came out of the wound. Rattles Stone Like a Bell sent word through the village for the people to come to the river's edge and see the wounded man bathe. He led the sick man to the water, all the time singing the crane's song. They washed off the red paint and went back to the lodge. Rattles Stone Like a Bell took all the goods he had been promised, but he gave some to Cherry Necklace, who was the older man.

10. For other stories concerning this man see Martha Warren Beckwith, *Mandan-Hidatsa Myths and Ceremonies* ("Memoirs of the American Folk-Lore Society," Vol. XXXII [1938]), pp. 264–66.

11. Another Eagle Nest Hill was south of Mandan, North Dakota.

12. Cherry Necklace was a Hidatsa.

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Mrs. Good Bear remembered an old man with the medicine of the otter. The otter was said to extract arrowheads and bullets by sticking his head into the wound.

The Mandan had one doctoring practice not employed by the Hidatsa. Sometimes a baby got a sore mouth and could not nurse its mother. The child's father would call one of his own brothers saying, "I want to drink of your blood."

The father would use an awl to prick a hole in his brother's leg and the child's mouth was put over the wound. When a man had no brothers, he called a man of his own clan. The rule was that the blood one drank must come from a man of the father's clan. Crows Heart showed several scars where he had given blood to cure sore mouths.

Breaking rules was believed to be the cause of bad luck. This could be either intentional or unintentional. Sometimes the guardian spirit was said to abandon one who violated some rule. Crows Heart said that it was impossible to explain why some men who were so particular about obeying all the rules should lose power. Edgar Crows Heart took his mother's brother's mink hide[13] to use in a dance without getting permission. Shortly afterward, he was thrown from a horse and suffered a broken nose, a result, Crows Heart, the father, said of taking a medicine bundle without the right.

Scattercorn was the only informant to give an example of sleight-of-hand practices performed as the result of a dream. In the hereditary bundle rites people claimed to have corn, buffalo, and other spirits in their body which came up into the mouth during the ceremonies.[14] Her account is of one not informed in the actual rites.

SCATTERCORN'S NARRATIVE OF POWER OF MEDICINE

My father's father ran away from the village when the smallpox came and lived with the Crow Indians out west. He was one who fasted much. One-time he fasted on a high mountain. He became so weak that he could not get down the mountain and fell unconscious in the snow. A bear, porcupine, and otter came to him and said, "Son, we heard you cry and are going to help you." Those spirits carried him down the mountain, and he was so weak that he could not help himself. He became unusually holy because so many animals

13. Hidatsa Creek medicine.

14. Also reported by Maximilian, Prince of Wied, *Travels in the Interior of North America, 1832–1834*, in *Early Western Travels, 1748–1846*, ed. Reuben Gold Thwaites, XXIV (Cleveland, 1906), 33.

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bundles containing articles representing sacred beings believed to be living in the world above, which would include People Above bundles, Star, and Holy Women bundles.

Bundle-owners doctored for insanity, feeble-mindedness, spasms and fits, premature births, and paralysis. Payment was made if the patient recovered, or, when the case was given up as hopeless, the relatives requested that the doctor continue his efforts. Pine needles were burned as incense, and the Black Medicine root was chewed and blown over the victim. The songs were sung while using a large gourd rattle.

Calf Woman believed that the bundles were primarily war bundles because the Sun was a cannibal who brought war parties together and had some killed so he could eat them. Men having the Sun as their god believed that it would be the enemy who would be killed.

One could sell rights in the bundle four times but usually reserved singer rights and the rattle for the oldest daughter and her husband. Women buying with the husband held Holy Woman rights to Old Woman Above and were entitled to wear magpie feathers and a braid of sweet grass and to carry an ash digging stick when attending a medicine feast.

Calf Woman added this general information about the beliefs associated with the ritual of the ceremony:

> The world is in three layers: above world; the land we live on; and the lower land. First Creator and Lone Man created the land we live on. These lands and the sky are held apart by four large posts, for the universe is a large earth lodge. The earth is floating on water which separates it from the lower land because water comes out of the ground. There are people living on these three lands.
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> Sun dies during an eclipse. When there is a total eclipse of Sun, those with People Above bundles, which always includes Sun, burn pine spills that come from the Rocky Mountains, while all the people cry. Even the dogs cry. If the people are on the march when Sun dies, they stop to cry until Sun comes back to life. Sometimes Sun is sick, and then only part of the sun is dark.
>
> Comets and constellations are people who once lived on the earth as holy people. The people were getting careless and broke the rules and did not treat these holy people right, so they went back to the sky and are making their home there now. When one sees a star going across the sky, it is because it is changing places, traveling as an arrow.
>
> I saw three men who dressed like women; one was a Mandan, a brother to Four Bears;[3] the other two were Hidatsa. If a man dreams of the Holy Women and later finds a rope or porcupine quills in the forest, that is a sign that these

3. Four Bears also had a son who dressed in women's clothing.

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773 labourers, and the mouse, the mole, and the before-mentioned stags, perform the work. The birds, which fly from the sea-shore in the spring, represent the old woman, who then travels to the north to visit "the old man who never dies," and who always resides in that quarter. She does not, however, stop there long, but generally returns in three or four days. In former times, the old woman's hut was near the little Missouri, where the Indians often went to visit her. One day, twelve Manitaries came to her, and she set before them a pot of maize, which was so small, that it was not sufficient to satisfy even one; but she invited them to eat, and, as soon as the pot was empty, it was instantly refilled, and all the twelve men had enough. This occurred several times while the old woman resided in that spot.

773 755 [825] 778 Serpents, especially the rattlesnakes, are in a greater or less degree "medicine" for these people, who kill them, and cut off the rattles, which they regard as an effectual remedy in many diseases. They chew one of the joints, and wet various parts of the body of the patient with the saliva. They likewise believe in the existence of a colossal medicine serpent, which lives in a lake three or four days' journey from this place, and to which they make offerings. The following is their tradition of this monster:—Two young men were strolling along the bank of the river, and observed a cavern, through which curiosity led them to go. On reaching the further end, they were surprised at beholding a picturesque country, wholly unknown to them, where numerous herds of buffaloes were grazing. Suddenly, however, an immense giant stood before them, who demanded—"Who are you, you little people? I am afraid, if I were to lay hold of you, I should crush you!" He then lifted them in his hands very carefully, and carried them into the village, which was inhabited by giants like himself. Accompanied by the two Mandans, they went out to hunt buffaloes. The giants killed the buffaloes by throwing stones, but the Mandans destroyed many with their arrows, which greatly delighted the giants. At that time the giants were at war with the eagles, which were very numerous, and which they slew by flinging stones. The Mandans, however, shot them with arrows, so that they speedily procured a large quantity of eagles' feathers. They then took leave of the giants, and were permitted to depart with all their valuable feathers. On their return they found the cave blocked up by a colossal serpent. At first they were at a loss how to make a passage, but they soon collected a large pile of wood and burnt the monster. One of them tasted the roasted flesh of the serpent, and, finding it palatable, partook of more. They proceeded on their way, when the head of the Mandan who had tasted the serpent's flesh began to swell prodigiously, and an intolerable itching came over his face. He begged his friend not to leave him, but to take him home. On the second day he continued to swell, increased in length, felt an irritation all over, and was soon afterwards transformed into a serpent, upon which he begged his companion to take him to the Missouri, which the latter accomplished in three days. As soon as the serpent reached the water, he dived, but speedily rose to the surface, and said, "There are many like me below, but

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